

The Confession of faith.

power, whiche with thy heauenly inspiration, quickenest the myndes of those that afore were deade in synne, makest toyfull the hartes of the faithfull penitent, bringest into the way of truth all such as haue erred, and gone astray, comfortest the soules of suche as hunger and thirst after righteousnesse, and plentifully enrichest those with diuerse giftes: whiche aske thein in Iesus Christes name: purifie our hartes (wee beseeche thee) and inflame thein with the fire of thy loue: Replenishe them with thy heauenly benefites, and spirituall blessinges, that they may be made mete temples for thee: lead vs into all truth, whiche art the onely fountayne of truth, and mortifie in vs what soeuer proceedeth not of thee. Arme vs against the crafty assaults of subtil Sathan, against the craftie assaults of the wicked world, and against the synfull lustes of the filthy flesh, that we being indued with grace from aboue: by the holy inspiration, may walke forwardes in newnes of life, in holines and righteousnesse, all the daies of our life.

FINIS.

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21353

A Treatise of the
Preparation to the holy
Supper of our onely Saviour
and Redeemer, Ie-
sus Christe.

Necessarie for al them that
will worthly approach to
the Lordes holy Table.

Also a Dialogue cōteining the
prin cipal points, which they that
will receive the Supper,
ought to know and
understande.

By Yves Rouspeau, Minister of the worde
of God. And translated out of French,
into Englishe, by R. B.

Imprinted at London, for
Thomas Woodcok, dwelling
in Paules Churchyard at
the signe of the blacke Beare.

1579.

21351

PRODUCED WITHOUT SPECIFIC PERMISSION

A Treatise of the

Preparation to the holy

Sacrament of our Lord Jesus Christ

and Redemption

in Conscience

Needful for all them that

would worthily approach to

the Lords holy Table

Also a Catalogue containing the

names of the persons, which the same

will receive the Sacrament

ought to know and

understand

By Iohn Tordeman, Minister of the word

at Oke, and vicar of the church of Oke

and Little Oke in the County of Devon

1572

Printed at London for

Iohn Iones at the dwelling

of Thomas Chapman at

the sign of the Black Horse

1572

To the right worshipfull

S. Iohn Zouch of Codner Knight,

R. B. wisheth a blessed life, happie

dayes, with great increase

of worship.



Mongst the sundry works of many ancient, learned, and wise men (right worshipful) I find no one thing more generally comended then the trauel that procurereth profit & vtilitie to the comon welth: for to this end all the estate of mans life tedeth, that whilest we continue in this base territorie here, our whole indeuours shuld be imploied to the benefit of our countrey in some respect. And for this cause the moſte renowned Emperours and famous Princes of the worlde in times past, had alwayes diligent care to aduaunce ſuch as by their policie conſerued their kingdomes in publike tranquillitie, or by their valiantneſſe vanquiſhed their enimies, or by iuſtice ſuppreſſed the wicked, either els by their writings and learned documentes inſtructed the Vulgaritie to vertuous living. Anaxarchus, amongſt the Phœnicians allowed beſt

The Epistle
of the maintainers of ciuill concord, Numa
Pompilius exhorteth the Romas to recom-
pence those largely, that returned victorious
from any battell. Prometheus willed the
Egyptians to make great account of those
that were true iusticiaries. And Bias king of
the Argines, commaunded his people about
all others, to honour and reuerence moste
their writers and teachers of wisdom, Octa-
uius & Mecenas gratified Virgil the learned
Poet, with such riche presentes, that Sernius
who writeth of him, affirmeth that in short
space he was valued to bee worth sixe M. Se-
sterns, which amounteth to two hundred
M. crownes. Such zeale vnto vertue reigned
in the noble Peeres of that age, that they ac-
counted those gistes best bestowed, which
were employed vpon them that were singular
in any facultie, to the intent that others in
hope of preferment, might the rather be en-
couraged to imitate their steppes. If that lack
of liberalitie be found in the Princes of this
perfect time, in remunerating the vertues,
which abounded so plentifully in the nobili-
tie of those obscure dayes, wherein nature
(without the knowledge of the eternal) bare
the onely way, how much it is to be lamen-
ted,

Dedicatorie.

ted, I referre to the iudgement of those that by reading may discern the praises belonging iustly vnto the one, and by present sight may beholde the defaults of the other.

If a greater desire to pleasure their Countrey was founde in that people which were gouerned only by the instinct of nature, then there is in those which now may bee directed by that pure & most blessed operation of the spirit of God: what punishment is due to their rechelesse negligence, let those that read the sacred Scriptures decide: where it is most apparant to be seene, with what rigor God punished the vnprofitable seruant, how he comanded that euery tree which brought not forth good fruit, should be hewen down and cast into the fire. These threatnings (if nothing else would moue) should stirre vp euerie man to make some increase of those talents which God hath lent him, rather then through slouthfulnesse to burie them in obscuritie, without reaping gaynes to themselves, or yeelding a iust account to God, benefite to their Countrey, true alleageance to their prince, furtherance to their children, or pleasure to their freends, to whom they bee bound, To auoid these incoueniencies, and to

The Epistle Dedicatorie.

eschewe the infamie that breedeth through idlenes: I thought it good to imploy my diligence in translating this small Treatise, desiring rather to bee accompted a profitable Bee, than to bee suspected for a hurtfull Drone: for though the volume be not large, nor by labour great: yet possible, there is as great consolation to be found for the repentant sinner as in bigger Tomes.

And because I woulde signifie vnto your worship, the good will I beare you, and the desire I haue to acquite some parte of those courtesies whiche I haue receiued at your hands, I haue presumed to craue your patronage, to this the first fruites of my labour, hoping that you will vouchsafe the acceptaunce thereof in suche parte, as with good will I offer it. And though that it scape not free from the censures of some, whose delight is to carp at euery light occasion; yet if it may obtayne your fauourable liking, my desire is satisfied, and so (with remembrance of my dutie) I take my leaue, wishing health to your person, woorshippe to your parentage, and prosperous successe in all your indeuours.

Your worships to commaund. R. B.

Yues

¶ Yves Rouspeau to the Chri-
stian Reader, health from Iesus
Christe our Lorde.

Amongest the causes of common calamities and scourges, wherewith God punisheth the world, S. Paul maketh mentioⁿ of the abuse and contempt of the Lodes Supper, saying, For this cause many are weake and sicke among you, and many sleepe. For yf we woulde iudge our selues, we shoulde not bee iudged. Therefore wee ought not to maruell that the last yeere God did so severely punish this pooze Realme of Fraunce, with plague, war, and famine. For the contempt of the Gospel, and the abuse and prophanatioⁿ of the Lodes holy Supper, were the cause thereof: so that neyther they that followed the Popes faction ought to complaine of God, nor they likewise that make profession of the Gospel: because there was a fault both in the one and the other. First touching the abuses of the Papistes, wee are able to set downe sure iudgement by the woorde of God, how that the Masse is wholly fraught with blasphemies: how it aboliseth the holy Supper of our Lorde Iesus Christe: how the remembraunce of his death and passi-

on is therein suppressed and brought to naught,
howe there is no communion, and that in steede
that Iesus Christe commaunded all his in ge-
neral to take, eate, and drinke the bread & wine,
one onely taketh, eateth and drinketh for all the
rest. We see there moreover, howe they cause a
Creature to be worshipped therein, yea a morsel
of bread in steede of the Creator, how they seeke
Christ Iesus there in earth, where as the worde
of God, the apostles Creede, and the old Canons
teach vs to haue our heartes lift vp on high, and
to seeke him by faith in Heauen. To be short,
there are to be seene many other detestable and
infinite abuses, which I now passe ouer with
silence. Nowe then, seeing they haue obstinately
planted & grounded them selues in that affecti-
on, yea, & for the maintenance of so vile and wic-
ked a thing haue put to death so many good mē,
so many holy and true Martyrs of our Lord Ie-
sus Christe: hath not God rightfully visited vs
in this behalfe? Secondly we see also that there
were great and notable abuses on their behalfe
that made profession of the true worde of God.
How many were there which knewe no more
then the Papistes, to geue any reason of theyr
faith, and which presented them selues like
beastes to the Lordes holy Supper? Some
came

came thither as ignorant Asses, other as swine,
 leading a dissolute and slanderous life. I will
 not speake of an infinite number of hypocrites,
 false brethren, Traitors and Apostates, which Luk. 21. 48.
 were unknown and had a countenance & shewe
 of honestie. Therefore, it was not without cause
 that the wrath of God was kindled against his
 people, & that they were scourged with stripes,
 for wittingly abusing of the knowledge of his
 holy name. Now that this good God, through
 his Sonne Iesus Christe, may cast his pittifull
 and mercifull eye upon this so poore & desolate
 Realme: it behoueth both the one and the other
 to learn hence forward, to serue and honor God
 according to his woorde, better then they haue
 doone, especially that they take heede that here-
 after they prophane not by any meanes the ho-
 ly supper of Iesus Christ our Lord. To this end
 and purpose they may reade this litle treatise,
 wherein they shall finde, that the true preparing
 of our selues to the Lords supper, consisteth not
 in decking of the body, faire garments, pomps,
 countenances, and outward profession of the John. 4. 24.
 name of God, but in cleanness of hart, and up-
 rightnesse of conscience, to the end that GOD,
 who is a spirite, may also be serued of his in spi-
 rit and truth.

The Methodical and summarie Exposition of the holy

Sacrament of the Supper of our

only Saviour and redeemer Jesus

Christ, newly set out, by *James*

Rouspau, Minister of the

word of God.

The Preface.



Or, the better instruction touching the Supper of our Lord Jesus Christ, there be two principal points to be considered: First, what our Lord Jesus Christ did: Secondly, that

which his Disciples did in this holy action.

The first point ought necessarily to be known, to understand in the person of Jesus Christ, what is the office of God, and of his ministers, in the celebration of the Supper.

The understanding of the second point is be-

to the Lorde's Supper.

ry requisite to the ende, that considering what the Disciples of Iesu Christe haue done in the supper, we may learn to doe the same, following their example, so as we may come worthily to the same table of the Lord.

AL that Iesu Christ did, when hee first instituted & celebrated the holy Sacrament of the supper, may be reduced to foure chief heads: First, he taught his Apostles literally: after hee blessed: then he distributed the sanctified signes: lastly he gaue to those that were his, the thinges signified by the signes.

The first braunch.

What Christ taught in the Supper.

Christ hauing assembled his Apostles for the celebration of his holy supper, did first instruct the generally in al the points of Christian Religion, as may bee seene in S. Iohn, the 13. 14. 15. and 16. Chapters. After he taught them specially in that which concerneth the causes and right vse of the holy Sacrament. For in geuing them the breade and wine, hee declared vnto them, that he gaue them his bodie, which should be immediatly be geuen by for them, and his

Of the Sacrament

his blood which should be shed for the remission of their sinnes: giving them also the bread and wine for an assured pledge of his precious body and blood, he commaunded them to take, eat, and drinke the one and the other, and to celebrate this holy action in memorie of him.

The second braunch.

The blessing of our Lord Iesus Christ in the Supper.

IN as much as all the efficacy of the Sacramentes, and of the worde, depende upon the onely fauour and blessing of God, beholde how Iesus Christ, after he had instructed his Disciples, did not give them the Sacrament of his body and blood, before hee first had (as a pastor and mediator of his) blessed it.

By this worde of blessing, is giuen us to vnderstand the prayer and thanksgiving, which he made to God his father for the great benefite of the redemption of mankind. For whereas S. Mathew, and S. Marke say, that Iesus Christ blessed: S. Luke and S. Paul say, he gave thanks.

The third braunch.

Concerning the blessed Signes which

our

of the Lordes Supper

Our Lorde Iesus Christ gaue to his in
the Supper,

Iesus Christ gaue in the supper the bread and
wine to his Disciples, bling these two signes
to expresse, that the whole nourishment of their
soule consisted in the receiuing and fruction of
his bodie and blood. Hee gaue the bread and
wyne apart, to shew his true death & passion,
in the which his bloud was shed, and separated
from his bodie. He brake the bread, to signifie
how in his death his bodie should be brused and
broken, not in his bones (that being foreshewed
that they should not be broken) but as wel in his
body, as in his soule, at the vehement and horri-
ble anguise, with extreme paynes of the first
death, which is the separation of the bodie from
the soule: and of the second death, which is the
descent into hell. Also, Iesus Christ comman-
ded his to take, to eate, and to drinke the bread
and the wine, to shew them, that at the Supper
he presented vnto them his person, and all his
goodes, whereof they should be assured and as-
sercained, as of things they handle and touch,
and as of meates which they see, tast, and eate,
which after the eating, turne into nourishment
and sustenance of their bodie.

The

Of the Sacrament.

The fourth braunche
The thing specified giuen by Christ
in the Supper.

For as much as the signes of the Supper be not bare, nor barren, nor onely significative, but be also accompanied with power, lively and in deede presenting vnto vs the things they represent: it behoueth vs to know, that the Lorde Iesus, distributing the sacred signes to his Disciples, gaue vnto them by that meane his bodie and blood for the spirituall nourishment of their soules in the hope of euerlasting life. And beholde, howe according to the phrase of the holie Scripture, he giueth the name of the thing signified to the signe, calling the bread of the supper, his body, & the wine his blood, that we may be the more fully assured, that by these signes he giueth vnto vs in verie deed, the thing signified, his bodie and his blood. Now Iesus Christ in this spiritual action, in which he hath pretended to nourish spiritually the spirites of his, hath giuen them his bodie and blood after a spiritual maner, as also they spiritually receiued it, as shall after be said.

The conclusion of the first point.

Of this first point we haue to gather, that Iesus Christ preaching, blessing, and distributing

to the Lordes Supper.

tributing the signes of the Supper, hath performed the office of a true minister, & hath shewed to all those that be called to the ministerie, what is their duetie in this behalfe. But in that hee gaue the thing of the Supper, and that hee nourished with his proper and selfe substance, the soules of his, in this he shewed that hee was very God, whose propertie it is to lighten and quicken the spirites. Wherefore we know, that though in the actiō of the Supper, the Pastors may preach, blesse, and distribute the signes, neuerthelesse they cannot geue the thing signified by the Sacramentes, but that must be demanded, attended for, and receined of God alone.

A summarie of that Christe did in his Supper.

*In Coena docuit, benedixit, symbola Christus
Corporis, & corpus tradidit inde suum.*

Foasmuch as the disciples of Christ sate at the supper as priuate persons, & he himselfe alone there executed the office of the Minister, therein we be diligently to consider, that he did by them, so as we may behaue our selues in this point, as they behaued them selues, to receiue thereof like fruite with them. Al that the disciples did, may be diuided into foure parts: First they

Of the Sacrament.

they communicated to the worde of Iesus Christe
after to the signes, then to the thing signified:
fourthly and lastly, they yeelded thanks to God
for the benefite of their redemption.

The first part of the seconde point, how
the Disciples of Christe communica-
ted to his worde.

In the holy action of the supper, the disciples
communicated with the word of Iesus Christe,
not only in that they heard this worde with cor-
poral & outward eares, but chiefly in that they
added thereunto the inward eares of faith, by
which they apprehended the promises of God,
and applied in particular, every one to him selfe
all the doctrine propounded by our Lorde Iesus
Christe in the Supper.

The second part of the seconde point:
how the disciples communicated the
saide signes of the Supper.

When the Lorde Iesus commaunded
his disciples to take, eate, and drinke
the bread and the wine of the supper, they which
do satisfie this commaundement communicating to
the corporal elements after a corporall fashion,
in receiving the bread and wine with their cor-
porall

to the Lordes Supper.

temporal hands, eating and drinking the bread
and wine with the corporall mouth.

The third part, &c. howe the Disciples in
the Supper communicated the bodie and
blood of Iesus Christ.

INsomuch as the banquet of the Supper is a
spirituall banquet, and that the meates there
presented be spiritual, hauing a spiritual object,
which is the nourishment of the soule: Beholde
how the Apostles guided by the holy spirit, haue
communicated the body & blood of Iesus christ
in a spirituall maner, which consisteth in true
faith, as before they were taught in this part, by
their maister. For in the sixt chap. of S. Iohn, af-
ter that Iesu Christ had assured his, that he was
the bread of life, in stead of saying, Hee which
shall eate and drinke me, shall not thirst nor hun-
ger: he saith, He that cometh to me, shall not
hunger, and hee that beleueth in me, shall not
thirst. Wherein he taught them plainly, that to
goe vnto him, and to beleue in him, is to eate &
drinke him. We know then, that the Disciples
of Iesus Christe, haue faithfully reteined and
practised this doctrine, and that as they commu-
nicated the signes with their bodily mouth, euē

A Preparation

so with the mouth offaith they haue receiued,
eaten, and drunken the body and blood of Iesus
Christ.

The fourth parte: Of the thankesgeuing
of the Disciples of Iesus Christ.

Iesus Christ in celebrating the Supper with
his Disciples, said vnto them, Doe yee this in
memorie of me. Which precept ought to reach
to y^e solemne cōmemoracion of the death and pas-
sion of our Lord Iesus Christe, as S. Paule to the
Corint. expoundeth it, when he saith: When soe-
uer you shal eat this bread, and drinke this cup,
you shall shewe the death of the Lord euen vntill
such time as he cometh. We ought not then to
doubt, that the Disciples haue not accomplished
this commaundement of their maister, neyther
when Iesu Christ blessed, but that they blessed in
their hearts with him, and gaue thanks to God,
for the benefite of their redemption.

The Conclusion of the second point.

By this we learne in the person of the Disci-
ples of Iesus Christ, that whē we shal come
to the Church to communicate the holie Sacra-
ment of the supper, we ought not only to bring a
bodily mouth to communicate with the signes,
but

to the Lordes Supper.

but also to bee indued with the inestimable gife
of true faith, by which wee shal communicate
with the vertue and efficacie of the worde of Je-
sus Christe, we shall communicate his body and
blood, in feeling in our heartes the liuely vertue
of his death and passion: the memoerie whereof
we shall woorthily celebrate by meane of this
faith, according to which we be bounde to doe,
vntill suche time as the Lorde Jesus appeare in
his second comming, so as we may enioy in bo-
dy and soule, the holy, blessed, and euerlasting
life to come.

A breuiarie of that which the Disciples
did in the Supper.

*Discipuli verbum, signum, cum sanguine corpus
Accipiunt, gratis auribus, ore, fide.*

*Servire Deo, regnare est. Y. R.
Semitæ sit tibi recta.*

B 2.

The

A Preparation

The Preface.

1. Cor. 11.
28.

To come worthily to the holie Supper of our Lord Iesus Christ, wee must examine our selues, according to the admonition of the Apostle Paul. Now the examination of our selues consisteth chiefly in foure pointes, that is to say, in faith, repentance, giuing of thanks to God, and loue towards our neighbours.

Offaith. The first Article.



Isai. 53. 5.

6. 7

Iohn. 3. 16.

Mat. 16.

17.

Rom. 7. 18.

1. Cor. 2. 14

Mat. 11.

25. 26. 27.

Iohn. 1. 13.

6. 26.

First of al we must haue faith, that is to say, a certaine & infallible assurance and firme perswasion, that god is a merciful father vnto vs in the name of his lone Iesus Christ our Lorde, whom hee deliuered to death for vs. This sayth commeth not of vs, but neither is it grounde vpon vs, neither vpon anye other thing that is in vs, but it commeth from God, and is grounde vpon God the Father, the Sonne, and the holie Ghost, and vpon the promises of the Gospel confirmed inwardly within vs,

to the Lordes Supper.

vs, by the working of the holy Ghost, which crieth in our heartes Abba, & that is to say, father. Furthermoze this faith is nourished, confirmed and increased in vs by the holy Sacraments. For in the Supper, God as a good father (after that hee hath once brought vs into his Church by Baptisme) nourisheth vs spiritually with the proper substance of his Sonne Iesus Christe, applying and making proper vnto euery one of vs, the merit of his death and passion. To this ende and purpose is it, that Iesus Christe himselfe giueth vs the Breaue and Wine: that he commaundeth vs, to eate and drinke it: that he saith, that the Breaue is his body which is giuen for vs, and that the Wine is his blood which is shedde for the remission of our sinnes: by which woordes hee giueth himselfe wholly vnto vs, he will be our nourishment and spirituall life: hee will dwell in vs by his holie Spirit, and will that wee abide in him by faith, that through beleefe we may not perishe, but haue eternall life, whereof he is the onelie beere and giuer. In like sorte the breaking of the Breaue of the Supper serueth to the confirmation of our faith, and sure warranting of our saluation, insomuch as it assureth vs, and causeth vs to see with spirituall

d Rom. 8. 15
Gal. 4. 6.

Mat. 26.

26.

Mar. 14. 21.

Luke. 22. 19

1. Cor. 11.

14.

f Job 3. 36.

18.

2 Psal. 8. 7.

Mat. 11.

Heb. 1. 2.

John 17. 12

27. 8. 28. 48

A Preparation.

eyes, that Iesus Christe was once broken with the paines of death in Hierusalem, to deliuer vs from the same, and to get vs eternall life. Also, in that, that by the commaundement of Christe Iesus, we take the bread in our hands, and then the Cup: moreouer in that, that wee eate the Bread, and drinke the Wine, which turne into the nourishment of our bodies: wee are certified, that by the handes of Faith, wee take and imbrace Iesus Christe our Lorde for our onely Sauour and redeemer, and that by the same Faith wee eate his bodeie spiritually, and drinke his blood to the hope of eternall lyfe.

1. Abs. 2. 4.
Rom. 1. 17.
Galat. 3. 11
Heb. 10. 38

Nowe, euery one of vs must liue by his owne faith, according as we may make our confession in the beliefe which is called the Apostles, in that euery man saith by him selfe, I beleue in God, and saith not, We beleue.

We must not here cast our braines, or thinke vppon the beleeuing or unbeleuing, vppon the worthinesse or unworthinesse of an other man, but vpon our owne. For Saint Paul doeth not teach vs to examine other men, or that other men shoulde examine vs, but he saith namely,

1. Cor. 11.
28.

Let a man examine him selfe. Therefore let euery one of vs for his owne parte bee assured

to the Lordes Supper.

red in his heart, that Iesus Christ the true
 Messias is come into the worlde to saue sinners
 & amongst whom hee ought to account and
 esteeme himself (by the example of Saint Paul)
 the chiefest. / Let him beleue that Iesus
 Christ came downe from Heauen into Earth
 to lift him vp from Earth to Heauen, that
 hee was made the Sonne of man : to make
 him the Childe of God, that he was conceived
 by the holie Ghost, and that hee was borne of
 the Virgin Marie : p to purifie and cleanse his
 wicked conception and birth. Let him per-
 swade him selfe that the Sonne of God hath
 overcome the Diuell : q to deliuer him from
 the tyrannie and slauiſhe ſubiectiō of the Di-
 uell, that hee hath fulfilled all the Lawe r (lo-
 uing God his father with all his heart, strength
 and might, and his neighbour as himſelfe) to
 get him iustice, that he appeared before Pilate
 s an earthly iudge, and received as an euill do-
 er, sentence of condemnation for this life : to
 exempt him from appearing before the terri-
 ble iudgement ſeate of Gods iustice, to receiue
 sentence of death and euerlaſting damnation,
 for that he had offended one eternall and euerla-
 ſting God. Let him assure himſelfe, that the
 ſame Iesus Chriſte went downe to hell : for

Mat. 17.

28. & 9. 13.

Mat. 2. 17

Luk. 2. 11

Joh. 3. 17

Acts. 4. 12

and 5. 35.

1. Tim. 1.

15.

Joh. 3. 13

Mat. 1. 1.

Joh. 1. 14.

Rom. 1. 3.

Mat. 1. 20

Luke 1. 31.

p Cla. 7. 14

Mat 1. 25.

Luke. 1. 31

q Mat. 4. 1

Mat. 1. 12.

Luke. 4. 1.

Mat. 5. 17

Luk. 16. 27.

Rom. 10. 4.

s Mat. 27.

11.

Mat. 15. 2.

Luke. 23. 3.

Joh. 18. 33.

Mat. 22. 1

A Preparation

Mat. 27. 46.
 Mar. 15. 14.
 Deu. 21.
 23.
 Gal. 3. 13.
 Mat. 26. 8.
 Mar. 16. 16.
 Joh. 20. 14.
 Acts. 2. 24.
 Mar. 16. 19.
 Luk. 24. 58.
 Acts. 2. 9.

him, that is to say, that he suffered the sorrowes
 and terrours of the seconde death, and of the
 sincere wrath of God to deliuer him, that hee
 died a death accursed of **G D D** in that hee
 was hanged on the Crosse: to purchase him
 life and blessing before God, that he rose again,
 for a gage & assurance of his resurrecti-
 on, that hee ascended into Heauen, y for a cer-
 taine token, that hee also shall ascend thither,
 that he sitteth on the right hande of **G D D** his
 Father: to bee for him an euermlasting Priest,
 teacher, king, defender, reconciler, and aduo-
 cate: to be short, that hee shall come at his last
 conning, for his comfort and full redemption.
 We must also euerie one of vs for his own part
 make proper vnto our selues: yea, and make
 ours all the goodnesse & all the riches that is in
 Iesus Christ: because that in giuing himselfe
 to vs, he giueth vs also his benefits. So then in
 that, that Iesus Christ is God: it is to make vs
 partakers of his diuinitie, in that, that hee is
 heyre and Lorde of the worlde: it is to make
 vs partakers of his Lordshippe and inheri-
 tance, and that wee recouer in him the govern-
 ment of all thinges, which wee lost in Adam,
 in that, that hee is well beloued of his Father:
 it is that wee may bee acceptable vnto him,

to the Lordes Supper.

in that, that hee is riche : it is to make vs partakers of his riches, in that, that hee hath all power against the Diuel, Sinne, Hell, Antichrist, the Worlde, and all our enemies : it is to defend and shielde vs : in that, that he is iust and good, it is to iustifie vs, and make vs good : in that, that he is happie and immortall, it is to make vs partakers of his blessednesse and immortalicie.

When we shall thus particularly applie all the actions and benefites of Iesus our Lorde, & also all his essential qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may wee boldly come to the Lordes table, whereat wee shall enioy Iesus Christ God and man, by the benefit of faich, and shall feelee mozeouer a great increase and augmentation of the same.

But we must note, that it is impossible for vs to bee vnite and made one with Christ, and to bee made partakers of the treasures and riches which are in him, vnlesse wee first renounce Antichrist and his kingdome, and vnlesse wee detest all Idolatrie, superstition & traditions of men, directly contrarie to the pure seruice of God, bounded and limited out in his word. For, seeing that God is our only creator:

A Preparation.

and hee geueth himselfe *z* wholly vnto vs in the
z. Gen. 17. 18. person of his sonne Iesus Christ the true Isaac,
 in whom all the nations of the earth are blessed.
aa it is great reason, that likewise by faith wee
aa. Gen. 12. 18. geue vp our selues, & yeeld vs wholly vnto God.
 And thence is it that God in his law doth right-
 fully require of his people, that they haue no o-
 ther Gods but him: *bb* And that they loue him
bb. Eccle. 20. 2. with all their heart, with all their soule, with all
 their strength and vnderstanding, that is to say,
 with all their partes as well inward as outward.
 And thence is it also, that God doeth not onelie
 rebuke and reprove all them that halt on both
 sides: *cc* but commaundeth also that they which
cc. 1. Reg. 18. 20. sacrifice vnto straunge Gods, shoulde be put to
 death. *dd* And to this purpose S. Paule (min-
dd. Deut. 13. 1. & 17 5. ding to warne the Corinthians to flee from I-
 dolatrie) vseth an argument takē from the kni-
 ting together & vnion that we haue with Iesus
 Christ our Lorde in the Supper, speaking after
 this sort. *ee* The cup of blessing which we blesse,
ee. 1. Cor. 10. 16. is it not the communion of the blood of Christ?
 And the bread which we breake, is it not the
 communion of the blood of Christ? As if hee
 wolde say, that seeing the Corinthians came
 not to the Supper to bee partakers simply of
 earthly Elements, but to be partakers really &
 in

to the Lordes Supper.

in deede of the body and blood of our Lorde Ie-
sus Christ, to be made one with him by faith, &
to bee made fleshe of his flesh and bones of his
bones, that therfore it were to great wickednes
and abhominatiō to be present in the assemblies
of infidels, or to be partakers of their idolatrie.

And therefore the Apostle addeth afterward ff ff. i. Cor. 10
that the Corinthians cannot drinke of the cup 21.
of the Lorde, and of the cup of Devils: and that
they cannot be partakers of the Lordes Table
and of the table of Devils. Wherby he signifi-
eth, that it is impossible to serue GOD and the
Devil together, and that whosoever doth com-
municate with Idolatrie: doeth manifestly re-
nounce our Lorde Iesus Christ.

Therefore, seeing that darknes is no more con-
trarie to light, vice to vertue, death to life, Pa-
radise to hel, then the Pope and his doctrine is
contrary to our Lorde Iesus Christ and to his
holy Gospel: it behooueth all true faithful peo-
ple to withdraue them selues wholly from Po-
perie, and cast of without delay the yoke of that
Romishe Antechrist, that they may geue them-
selues wholly to the seruice of this sauour & re-
deemer Iesus Christ. But if so be that the com-
munion that we haue with the sonne of GOD,
and the promises of the heauenly Father, can
not

A Preparation

not intice and perswade vs to yeelde our selues
wholy to God, to put our trust in him onely, to
serue and worship him onely, according to his
will, but that we will yet cleaue vnto Antichrist
and his seruants and Ministers: yet at the least,
let the threathings and iudgementes of God
binder vs and feare vs so to doe, as when it is
said, **gg** Go out of her my people, that ye be not
partakers in her sinnes, and that ye receiue not
of her plagues. And again, **bb** If anie man wor-
ship the beast and his image, and receiue his
marke in his foreheade, or in his hand, the same
shall drinke of the wine of the wrath of GOD,
yea of the pure wine, which is powred into the
cup of his wrath, and hee shall be tormented in
fire and brimstone before the holy Angels, and
before the Lambe. And that stinke of their tor-
ment shall ascend euermore: and they shall
haue no rest, day nor night, which worshippe
the beast and his image, and whosoever re-
ceiveth the print of his name. And againe,
ff The feareful and vbelceuing, the abhominable
murderers, whomongers, sorcerers,
idolators, and all liers, shall haue their parte
in the lake which burneth with fire and brim-
stone which is the second death. Let this there-
fore be well printed in our heartes, that we bee
not

to the Lordes Supper.

not seduced and destroyed with the vaine seru-
ers of this worlde, which thinke it a thing not
impossible to serue God and the Diuel, Iesus
Christe and Antichrist, to followe the com-
maundementes of God, and of men, and to sa-
tisfie the affections of the spirite, and of the flesh
all at once.

Of Repentance. Article. 2.

The preparation whereof wee spake before
touching sayth, which applied vnto euerie
one of vs particularly, Iesus Christ with all
his riches and blessings, can haue no place in
vs, vnlesse it bring forth also in vs a true re-
pentance: that is to say, a true misliking of e-
uill, and a burning loue & affection of goodnesse,
as wee see the example in a David, & Peter,
& Paule, and other holie men. Wee must haue
a sorrow and vnfained grieffe, for that we haue
offended God, for that we haue before times
wickedly abused our creation, redemption, and
Baptisme, for that we haue prouoked God
with all our members, for that we haue abused
our vnderstanding, heart, tongue, feet, & handes:
for that we haue giuen and set forth our soules
and bodies (which are the Temples wherein
God would dwell) to infidelitie, idolatrie, su-
perstition, filthinesse, blasphemie, whooredome,
extortion,

Psal. 51. 1

Mar. 26.

75.

Mar. 14. 72

Luk. 22. 61.

Act. 9. 5.

1. Tim. 1.

13.

A Preparation

extortion, blasphemie, robbérie, gluttonie, drunken-
 nesse, ambition, excesse, riot, and other worldly
 vanities, which is as much as if we would haue
 lodged God the father, the sonne, and the holy
 ghoste, in a moste stinking and filthy priuie.
 We must therefore be sorie for our wicked life
 passed, vsing a true and seuerer examining of
 our selues, which may bring forth in vs a dis-
 pleasantnesse and horrour of our forepassed
 renting and breaking by all maner of meanes
 of the lawe of God, to follow the wil of the De-
 uill, of the world, and of the flesh. Now the break-
 ing of the bread of the Supper (which is
 omitted in the Pasche of the Papists) should
 cause vs to acknowledge and detest our wicked-
 nesse, that is to say, whatsoever is founde in
 vs, contrary and repugnant to the pure and ho-
 ly lawe of God. For, in that, that the bread is
 broken for vs, or rather in that, that wee breake
 the bread of the Supper of our Lorde Iesus
 Christe: it signifieth vnto vs, that in deede it is
 wee, that it is our sinnes and iniquities, which
 haue crucified & put to death the Lorde of lyfe,
 who is the very same Iesus Christe our Lorde.
 So that we must not do, as in times passed the
 Infidels did, which made great lamentations
 & inuectiues against the Iewes, Pontius Pilate,
late,

2. Pat. 26.

26

Marke. 14.

21.

Luk. 22. 19.

Acts. 2. 42.

and. 20. 7

1. Cor. 11.

13.

to the Lordes Supper

late, Herode, Judas, and them that had executed and put Christe to death, and in the meane season flattered themselves: baunting of their owne merites and desertes, and did not narrowly consider, that Judas, Pontius Pilate, and Herode, were but executers and ministers of their impieties and sinnes. Let vs therefore consider in the breaking of the bread, that our sinnes, yea the sinnes of euery one of vs severally, crucified the sonne of God, and brake him with the sorowes of the first and seconde death, as namely the wordes of the Supper doe shew that the body of Iesus Christe was broken for vs, and his blood was shed for the remission of our sinnes. And our heavenly father witnesseth the same, speaking of the death of his Sonne, • For the sinnes of my people, haue I smitten Ea. 53.
3. him. Then if it bee so, that our sinnes beeing weighed in the balaunce of the iustice of God, were found to be so weighty, and of so great importance, that his wrath coulde neuer haue been appeased towardes vs, but by the death of his onely Sonne, whiche maketh full satisfaction, I say, by the cruell and ignominious death of the Crosse: howe should not we hence forward detest and abhorre our sinne, as that whiche is the cruell and bloody murderer of the only sonne of

A Preparation

Mat. 27.4 of God? Behold the *f* Sunne and the Moone,
51. beholde the Element, beholde the baile of the
Temple, beholde the stones and rockes, which
were moued at the death of Iesus Chyiste,
which shewed forth tokens of sorowe, and we
which beare within our selues the cause of his
death, shall not we haue in horroure and detesta-
tion this cursed enemie sinne, that is lodged
within vs?

Shall we suffer him to rule and dwell in vs,
as before, that it may bring home death vnto
vs? Not so: but we must detest it, as that, that
before time separated vs from God our chie-
fest happinesse, as that, that caused vs to loose
the image and similitude of God, according to
which wee were created at the beginning by
God. It is that, that hath wholly destroyed vs,
that hath depriued vs of holinesse and righte-
ousnesse, that hath banished vs out of paradise,
that hath made vs slaues to the tyrannie of the
diuel, that hath made vs subiect to so manie mi-
series and diseases: and to be short, both to the
first and second death. It is that, which after it
had set a barre and diuision betweene God and
vs, caused vs to see our owne filchinesse, pur-
chased vnto vs shamefull and vilanous infamie,
made vs to tremble at the voice of our God,
which

to the Lordes Supper.

which was before moſte pleaſaunt and louing
vnto vs. It is that, whereby the wrath of God
is heaped vppon men: that maketh the earth to
become barren, and to bring forth thornes and
thiſtles: that cauſeth women to bring forth in
ſorrowe, and that men eate their bread in the
ſweate and labour of their bodies. Seeing
then that ſinne bringeth forth, and procureth
vnto vs daily ſo many miſeries: it followeth
that wee ought to withdraw our ſelues from it,
if wee will not bee wiſfull enemies of our owne
happineſſe and ſaluation. Now then, I cite
here all diſordered and ſlanderous perſons,
which notwithstanding are ſo impudent to pre-
ſent themſelues to the Lordes holy Table. I
aſke them what it is that they promiſed to God
and his Church in Baptiſme: They will an-
ſwere me, that they promiſed God to renounce
the Deuill and all his woorkes. But one of the
chiefe and principall woorkes of the Deuill, is
ſinne. Why doe they not then abſteyne from
it: Why are they traytours, and diſobedient
to God and his Church: Why haue they con-
ſpired with the Diuill, the worlde, and the fleſh,
againſt their owne ſaluation: How dare they
preſent themſelues before God, to aſke him
pardon and remiſſion of their ſinnes: ſeeing
that

A Preparation

that more and more they heape sinne vpon sinne,
and crucifie and kill againe (as much as in the
lieth) the sonne of God, or at the least make a
scorne and a scotte of the purging of his blood,
whiche was applied vnto them in Baptisme:
But the case that a wicked man, poore, and de-
stitute of all helpe, were fallen into a mire,
whence out he coulde by no meanes rayse vp
him selfe, and that some young Prince passing
that way, tooke the paines to drawe him out of
this ditch, to make him cleane, to cloathe him
with gorgeous and precious apparell: if this
wicked man, and poore miserable captiue fall
againe into this mire, and beray both himselfe
and his apparell, being moreover in great
dangier of his life: woulde not one thinke that
this man were maruellously unkinde, and a con-
temner of that princely bountie and goodnesse,
and on the other side, a wilfull and sworne ene-
mie of his owne health, worthe to be lost and
cast away without anie helpe or assistance: E-
uen so soundeth our cause with Iesus Christ.
We fell all into the puddle of sinne, in the per-
son of Adam, & wee are all wicked doers, and
worthe of an hundred thousand gibbets before
God: we can by no meanes get out of our selues
and out of the ditch of destruction, where-
into

Gen. 3. 6.
Psal. 39.
115.

to the Lordes Supper.

into we are all fallen by our owne fault. Be-
holde the sonne of God, the king of kings, the
Lorde of Lordes, which commeth to drawe vs
out of this puddle, which commeth to washe vs
with his precious blood, which boughsareth to
cloath vs with the proper cloke of his righte-
ousnesse and innocencie. If wee come againe
to wallowe our selues in the puddle of sinne, if
we please our selues in it, if we defile & bedure
the robe of innocencie which hee hath giuen vs
in Baptisme, are we not manifest contemners
of the inestimable loue and gift of Iesus Christ,
and are moreover worthe to rotte a thousande
times in our filthinesse, or rather to gnashe our
teeth euerlastingly with the diuels in hell? It is
evident.

Seeing then that it is so, that the end of our
redemption, baptisme, and iustification requi-
reth of vs to abstaine from sinne,) so farforth
as possibly we may, and our fleshly infirmitie
will suffer) wee must take all paynes and dili-
gence by the vertue of the spirit of God, to cast
out from vs all foulenesse and filthinesse, Idola-
trie, blasphemie, rebellion, hatred, murder,
whoredome, theft, and vsurie, and all other
thinges contrarie to the holie Lawe, if we will
not bee more than ingratefull towards Iesus

193 A Preparation

Christ, and open enemies of his Church, and our own saluation. But because it is not sufficient for the inducing of a true and healthfull repentance, to acknowledge our miserie, to abhorre it, to confesse it, and to abstayne from it, but wee must also know, desire, and do that good which God commaundeth in his woorde: wee must consider the argument which ought earnestly to stirre vs vp to the sanctifying of the name of God. First, in that wee are ioyned and made one with Christ Iesus in the Supper, in that we are made flesh of his flesh, and bones of his bones, in that wee liue by his holy spirite: ought not this vpon good cause to exhort vs to conforme our selues to the image and lykenesse of the holinesse of our Lorde Iesus Christ? Can he dwell in vs, nourishe vs with his owne substance, quicken vs with his holy Spirite: ioyne vs vnto him selfe by the bonde of Faith, yet so, that he, his holy Spirit, and faith, bring not forth in vs good and holy woorkes? Moreover, so much as he doth not geue him selfe vnto vs halfe meale, and destitute of his qualities and riches, & accompanied with all spiritual gifts and blessings, adorned with righteousness and perfection, accompanied with innocencie and sanctification: howe can wee receive

to the Lordes Supper.

reine Iesus Chriſte enriched with all his graces, that the righteouſneſſe of our head may not ſhine in vs which are his members: yea, ſhine in all our partes aſwell inwarde as outwarde: Muſt it needes bee, that the two partes of our ſoule, that is to ſay, our minde and heart, which ought to apprehende and take holde of the promiſes of God, which ought to receiue by faith the body and blood of our Lorde Iesus Chriſte, that is to ſay, whole Iesus Chriſte true God, equall in euery reſpect to God his father, and true man made of humane body and ſoule: that this minde and heart (I ſay) muſt be applied to the meditation and loue of worldly and wicked thinges, being deſtitute of the knowledge and loue of God, and of the loue of our neighbour: Doth it behooue our body, which is the temple of G D D, to be prophaned: That our eares, which were created of God to heare his voice, ſhould be ſtopped againſt it, and be open to vanities, wanton talke, & vnchaſt worldly ſonges: Doth it behooue our tongue, which is bound by the right of creatiō, to ſing the prailes of God, and by the right of redemption, to ſhewe forth the Lordes death till hee come: That this tongue, which is ſo proper an inſtrument of the glory of God, ſhoulde bee mute to goodneſſe,

A Preparation

Mat. 12.
36.

Luk. 11.

44.

and 19. 25.

and 20. 7.

Luke. 1. 75.

1. Pet. 1. 38.

1. Cor. 1. 7.

and incessantly occupied in backbiting, flouting, blaspheming, or at the least in speaking idle wordes, whereof one day we shall yeeld an account befoze the throne of the Maiestie of God? Doeth it behooue our mouth, which ought to receiue the blessed signe of the bodie & blood of our Lord Iesus, to suppress the benefit of our redemption, and to haue aduersity for in it? Doeth it behooue our handes, which ought to take, at the Supper, the assured gage of the loue of God, the infallible pledges of his league with vs, the earnest pennie of our salvation, to be void of goodnesse? and beside that, be giuen to extortion, theft, murder, oppression, & violence? Doeth it behooue our feete, which ought to runne and make haste to goodnesse, to be readie and light to runne to mischief? No surely, but as he which calleth vs, is holy, & so likewise must we also be wholly holy, as he hath brought vs by holy Baptisme into his holy house, which is his Church, the Communion of Saints: Euen so likewise must we lead therein a good and holy conuersation, as he hath washed vs from our sinnes, by the precious blood of his sonne Iesus Christ: so must we die to them, and liue in righteousness, as hee hath called vs to the incorruptible hope of the blessed resurrection

to the Lordes Supper.

tion and eternall life : so muste wee live by our hearts on high, and not be buried like Moles in this fraile and transitorie earth. To be short, seeing that the grace of God is set before vs euerie day, and his holie woorde soundeth in our eares, / to this onely end, that it may be salvation unto vs, and that (renouncing all ungodlinessse, and worldly desires) wee shoulde live soberly, iustly, and godly in this present worlde, looking for the blessed hope and appearing of the glorie of the mightie God, and of our Saviour Iesus Christ. Wee must pray unto this good God, that he woulde giue vs grace, so to behaue our selues towardes him in living godly, so towardes our neighbours in living iustly, so towardes our selues in living soberly, that we may be found at the day, irreprehensible, by the meanes of that his well beloued Sonne our Lord Iesus Christ.

Of thankesgeuing. Article 3.

Thirdly, we must giue thanks to this good God, for the benefite of our redemption: and for this cause it is, that the Ancientes called the holy Supper, Eucharistia, that is to say, gratefulnes, good grace, giuing of thanks.

A Preparation

For if so be that our ordinarie foode, and daily bread, which God giveth vs for the nourishment of our bodies, ought to bee sanctified by the word, and received with thanksgiving: ought wee not much more to thank God for the heavenly bread, and for the nourishment of our soules, which is offered unto vs, and really geue[n] in the holy Supper of Iesus Christ?

1. Tim. 4.
5.

And we see also, how Iesus Christ himselfe sheweth us an example hereof. For when he took the bread of the Supper, & S. Matthew, and S. Marke say, that Iesus Christ blessed. And S. Luke expoundeth this word to blesse, when he saith, that he gaue thanks.

S. Matt. 26.
26.

Mar. 14. 23.
Luk. 22. 19

d. Mar. 26.
27.

Mar. 14.
23.
Luk. 21. 17

Now then, seeing that wee see, that Iesus Christ, when he took the bread of the Supper, gaue thanks to God his father, as he did also, when he took the cup, & that for the redemption of mankind: it is our dutie to do the lyke. And that wee may be the better moued to geue thanks to God, we haue to consider the greatnesse of the benefite of our redemption, and the excellencie of the gift which God geueth vs at his holy table, which can not bee done, unless wee consider our miserable condition, which was before figured by the temporall captiuitie of Egypt.

Duce

to the Lordes Supper.

We see there, how Pharaoh was strong. Exo. 1. 8
and mightie, how he knew not the eternall, how 3.
he went about to kill all the seede of the Israe-
lites, by the suppression and death of their men
children: we see also how excessively he caused
the Israelites to worke without any hope of
wages, how hee would not suffer them by any
meanes to sacrifice to the lord, nor to goe forth
of the land of Egypt.

Which thing continued not for one yeere or
two: but for the space of foure hundred and thir-
tie yeeres. Here may wee lyuely beholde a f Exo. 12.
draught of our miserie. Wee were all lost and 30.
destroyed in Adam. Wee were holden cap-
tives in the belly Egypt under the Tyrannie
of a spirituall Pharaoh, which is the Devil.
This Tyrant was strong and mightie: he suf-
fered vs not to serue our God: he made vs
to labour incessantly in slaughtre and vnfruitfull
woorkes of sume, to the establishment of his
owne Kingdome. He slew not onely our men
children: but he led vs all indifferently, to vtter
ruine and destruction. And this Tyrannie had
not onely continued for a certayne tyme: but had
beene eternall and for ever permanent, if the
mercy and power of our God had not plucked
vs out of it by the Mystrerie of the true Mo-
ses,

A Preparation

ses, which is our Lorde Iesus Christ, who is
 the true Lambe which the heauenly Father
 hath deliuered to death, to deliuer vs from it,
 and purchase vs eternal life. As it is sayde, that
 2 Joh. 3. 16. God so loued the worlde, that he hath giuen his
 onely begotten sonne, & that whosoever belee-
 ueth in him should not perishe, but haue euerla-
 sting life. Nowe then, seeing this good God
 hath done in vs so great a pleasure, as to free
 vs from the tyrannie of the Diuell, of sinne, of
 death, of hel: seeing that his loue was so great,
 that he deliuered his onely Sonne to the cru-
 el and ignominious death of the Crosse, for vs,
 which were the seruants and bondslaves of
 Satan: his welbeloued for vs, which were
 his enemies: the iust, and the Lambe without
 spotte, for vs, which were sinners and corrupt:
 the onely heire of Paradise, for vs, which were
 worthily heires of hell: ought we not to bee ra-
 uished with admiration of this great and un-
 speakeable loue of god towards vs. And to gues-
 se to be for ever displayed to publishe with loude
 voyce the praise of the benefite of our redempti-
 on. It is verie reasonable, and therefore we see,
 that Iesus Christ admonisheth vs of our due-
 tie in this behalfe, speaking of the celebration of
 the holy Supper. *h* Doe this in remembrance
 of

Luke. 22.
 19.
 1. Cor. 11.
 24.

to the Lordes Supper.

of me. And S. Paule expresseth what remembrance this is, when he aduertiseth vs, that as I. Cor. 11.
often as we shall eate this bread, and drinke this 26.
cup, wee shewe the Lordes death till hee come.
Seeing then that God requireth of vs a true acknowledging of his benefits, which we receive at his handes and bountifulnes, by the meanes of our Lord Iesus Christ: let vs take heede, that we be not spotted with the fault of ingratitude, especially, if wee will not incurre the wrathfull displeasure of God, and acknowledge him for Judge, whom wee would not acknowledge for a gentle and mercifull father, as Saint Paul also to this purpose threatneth the ingrate and forgetfull, when he sayth, Whosoever shall eate this bread, and drinke the cup of the Lorde unworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God displayed agaynst them, which wickedly suppress the glorie of God, in that, that concerneth their owne saluation. For if so be that a murderer ready to be hanged for his wicked deedes, casting away and rejecting his princes gracious pardon (and not bouchsasing to thanke him for it) deserueth worthily the gallows: or if a childe deserue the rod, for not giuing once
in this waye my sonne, as in the old lawe of
Moses

A preparatiō or

1140
I thanke you to his father, when he hath recei-
ued at his handes great and singular benefites:
much more we, which for our sinful and wicked
deedes deserue to be hanged in hell, if wee con-
temne the grace of God our soueraigne prince,
and make no count of this euermlasting benefite,
which our heauenly father presenteth vs withal
in Iesus Christ, who is offered to vs in the sup-
per, by good right and reason we are woorthie
to perish for our unkindnesse and unthankful-
nes. But here must wee diligently marke the
pointes that followe.

First, this acknowledging must be made to
one onely God, by his onely sonne Iesus Christ.
For, euen as God by his onely sonne hath crea-
ted vs, and redeemed vs from euermlasting death:
so will he that to him alone, and by him alone, in
whome he is well pleased, wee render thanks
for all his benefites. As we see howe S. Paul set-
teth this forth vnto vs in many places, and
precisely in the Epistle to the Ephesiāns, where
he saith, Blessed be God, euen the father of our
Lorde Iesus Christ, which hath blessed vs
with all his spirituall blessinge in heauenly
thinges in Christ, as he hath chosen vs in him
before the foundation of the world: but they
which call vpon Saintes, and put their trust in
them,

to the Lordes Supper.

them, or in their merites, they also which make them patrons and aduocates to Godward, and lykewyse they which trust in their owne strength, in their owne free will or good works, rob God of his glorie, and can not giue him true thanks for the benefite of redemption. For we cannot giue to any creature, the least iot that may bee in the matter of our saluation: but wee commit sacriledge against God the creator. And therfore renouncing our selues and euery liuing creature, let vs say with the Apostle, *1. Tim. 1.* Unto the King euerlasting, immortal, inuisible, *17.* vnto God onely wyse, bee honour and glory for euer and euer.

Secondly, thanks must be giuen, not with the mouth onely: but with the heart also. For, seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature, that is to say, he will bee serued of vs in spirit and trueth. And therefore, when that praysing of God for the benefite of redemption, commeth in question, wee must haue our heartes lift vp on high, and there must bee a consent and mutuall agreement betweene our inwarde affections and our tongues, as wee see how Dauid exhorteth himselfe to the same, when he saith, *Psalm. 103.*
soule

A Preparation

soule prayse thou the Lord, and all that is with-
 in me praise his holy name. My soule (I say)
 praise thou the Lord, and forget not all his be-
 nefites. And the blessed Virgin singeth the self-
 same in her song, saying: *My soule magni-
 fieth the Lord, and my spirit reioyceth in God
 my Saviour.* Nowe all hypocrites, and wic-
 ked persons, also they that sing and praise in an
 vnknowne tongue, are heere reproued. For
 where there is no vnderstanding: there is no
 affection nor will, and consequently no fayth,
 without which, whatsoeuer we doe, bee is neuer
 so faire and glorious before men, it is but sinne
 and abomination before God. Let vs take heed
 therefore that in this behalfe wee wander not,
 and goe astray, least we be condemned with the
 Jewish people, which honoured and serued God
 in haine, insomuch as they came neare vnto
 him onely with their mouthes, and honoured
 him with their lips, but not with their hearts.

• *Eccl. 29.*

13.

• *Mar. 15. 8.*

• *Psal. 34. 1*

• *1. Thes. 5.*

18.

Thirdly, it must bee done at all times and
 seasons, that is to say, aswell in affliction, as
 in prosperitie: and to this purpose David
 protesteth, • That hee will alwayes giue
 thanks vnto his Lord, and that his praise shall
 be in his mouth continually. And Saint Paule
 admonisheth the Thessalonians, • To giue
 thanks

to the Lordes Supper.

thanked in all thinges: adding, For this is the will of God in Christ Iesus. But this is cleane contrarie to time servers, and to all them which in time of prosperitie fawne vpon the Gospel, and are well content for that time to prayse God, whom after ward in time of affliction they despise and set at naught.

The cause of this mischiefe is, for that they haue not peeled themselves to the Church of God, for a good ende and purpose, as to extoll the glorie of God, to seeke their owne saluation, and the saluation of their brethren, but rather to make them selues greater in their goods and honours, and to satissie their owne affections. And therefore it cometh to passe, that as soone as the diuell listeth by his hornes against the Church of God, and persecutions be at hand, they melt away by and by in affliction, as doeth waxe before the fire: they are offended, and parched with the Sunne of the crosse, they are sorie for the good they haue done, they repent them selues that they were so hasty to confesse the name of our Lorde Iesus Christ in the assemble of the saythfull, they wish they had neuer knowne God, nor his word, nor his Church, nor his Ministers, be- cause they make greater account (as Esau did)

of

A Preparation

1 **Gal. 3. 28** of one melle of pottage, **7** than of the birth-right and blessing of the heauenly father. But let such manner of persons knowe, that it shall no more profite them, that they made a faire beginning and iollie holding vp of their buckler: then it did Cain, Esau, Saule, Iudas. For seeing that sentence is generall, that whosoever continueth vnto the ende, he shalbee saued: it followeth by the contrarie, that all they which doe not continue constantly in the confession of the sonne of **G D D**, and are hindered by their goods and honours, loue of the worlde, ease of their fleshe, to set forth and declare with a continuall trayne, the benefite of our redemption: it followeth (I say) that such persons shall goe to ruine and euerlasting destruction.

Last of all, this acknowledging must not onely bee priuate, but publike, in the face and presence of the whole Church: and therefore, as David saith, **What shall I render vnto the Lorde for all his benefites towards me? I wil take the cuppe of saluation, and cal vpon the name of the Lord. I wil pay my bowes vnto the Lorde, even nowe in the presence of all his people. And agayne, I haue declared thy righteousnesse in the great congregation, loe, I haue not reicayned my lippes, O Lorde, thou knowest**

Psal. 116
12. 13. 14.

Psal. 40. 9
10.

to the Lordes Supper.

knowest, I haue not hid thy righteousnes within my heart, but I haue declared thy trueth and thy saluation. I haue not concealed thy mercy and thy trueth from the great congregatiō. So then this ought to be wel printed in the heart of the weake, and those that are ashamed to confesse and prayse openly our Lorde Iesus Chyrist. For seeing that G D doeth auouch vs openly for his people, and geueth him selfe freely vnto vs, and to our chyldren, in the person of his welbeloued sonne our Lorde Iesus Chyriste, we can doe no lesse, then auouch him publikely for our God and sauour, in the person of that same his welbeloued sonne Chyriste Iesus our Lorde.

Of Loue. Article 4.

Faith, Repentance, & Acknowledging of Gods benefites, cannot haue place in vs, and in vaine are we called Christians, or that we bragge of our selues for the practise of the commaundementes of the first table, which concerne the seruice of God before mentioned: vnlesse we shew the effects by the keeping of the commaundementes of the second Table, which concerne the loue of our neighbour, with

D.

our

A Preparation

out which also wee cannot woorthily present
 our selues to the holy table of Iesus Christe our
 Lorde. And therefore it is, that Iesus Christe
 him selfe in the Sermon of the Supper, which
 he made to his Apostles the same night that hee
 was betrayed and deliuered too death for vs,
 did diligētly beate this point into their heades,
 saying, *a* By this shall all men knowe that
 yee are my Disciples, yf yee haue loue one to
 another. And againe, *b* This is my com-
 maundement, that ye loue one another, as I
 haue loued you. Greater loue than this hath
 no man, when any man bestoweth his life for
 his friendes. Yee are my friendes: if ye doe
 whatsoeuer I commaunde you. To this same
 ende tendeth also that, that the same night
 Iesus Christe washed the feete of the Apostles:
 after which washyng, he saide vnto them,
 Knowe yee what I haue doone to you: yee call
 me Maister and Lorde, and yee say well, for
 so I am. If I then your Lorde and Maister
 haue washed your feete: yee also ought to wash
 one anothers feete. For I haue geuen you an
 example, that yee shoulde doe euen as I haue
 doone to you.

We must therefore (according to the com-
 maundement and example of the Sonne of
 GOD,

to the Lordes Supper.

G D D) be furnished with true and hot loue, that we may woorthily present our selues to the Lordes Table. If we wil haue a true description of this loue, we must take it of S. Paule, which painteth it out in liuely colours, writing to the Corinthians in this sort. *d* Loue (sayth *d. 1. Cor. 13* he) suffereth long, and is bountifull, Loue enui- *4.* eth not, loue doeth not boast it selfe, it is not puffed vp, it disdaineth not, it seeketh not her owne things, it is not prouoked to Anger, it thinketh not euill, it reioyceth not in iniquitie, but reioyceth in the trueth. It suffereth all thinges, it beleeueth all thinges, it hopeth all thinges, it endureth all thinges. See what maner of loue ours ought to be, euery one of vs must indenuour, that al the parts of this description may rightly agree vnto vs. Wee are many wayes and in fundrie sortes exhorted to this loue and brotherly concorde in the holy Supper of our Lord Iesus Christe.

First in that, that wee must waite one for another, *e* and that it is not lawfull for euery one of vs to celebrate the Supper particularly and *d. 1. Cor. 13* *35.* aparte : but when the whole congregation is assembled together, all the faithfull together muste take, eate, and drinke, the Bread and

A Preparation

Wine of the Supper, according to the commaundement of Iesus Christe. *f* Take ye, eate ye, and drinke pee all of this. It is a true figure and testimony of the vnicie that ought to bee among vs,

*f. Mat. 26.
26.
Marke. 14.
21.
Luke. 22.
19.
I. Cor. 11.
14.*

Moreover, in that, that wee beyng all gathered together in one house of God, which is his Church, wee doe there all call vppon one selfe same Father, which is in Heauen, we haue all one selfe same head, Advocate, and intercessour, which is Iesus Christe: *g* wee are all quickened with his holy Spirit which dwelleth in vs, in that, that we al haue one selfe same woorde of **G D D**, in that, that wee all eate of one selfe same Spirituall meate, and drinke all of the selfesame spiritual drinke, in that also that we all pretend as brethren to one selfesame inheritance, which is the kingdome of heauen: ought not this to enflame vs with true and hot loue?

*g. Mat. 12.
John. 11.
17.
I. Tim. 2.
I. John. 2.*

Finally, the making of the bread and Wine of the Supper, doeth teache vs also what vnicie and con corde wee ought to haue one with another: for as we see, that the bread is made of many cornes, and yet notwithstanding afterwards is but one selfe same lump of bread: as wee see also that the Wine is made of many clusters

to the Lordes Supper.

clusters of grapes, and yet after it is made,
is but one onely wyne: in lyke sort must the
Christians, which are many in themselves, bee
ioyned together through loue into one body,
which is the Church, whereof Iesus Christ
ought to bee the onely head and leader. But
wee must note, that this loue, whereunto wee
are exhorted by so many reasons of the Sup-
per, cannot be where there is enuie, brawling,
contentions, rancour, debate, and diuision: and
therefore, before wee come to the Supper,
(which is a witnesse of our agreement aswell
with Christ, as with his congregation) if wee
haue had any stryfe and contention with our
brethren: wee must louingly reconcile our-
selues vnto them. If any man haue offended vs:
wee must franckely and freely forgiue our bre-
thren, & pray our enemies, as wee woulde that
our good G D should pardon vs, and as wee
see howe Iesus Christ our Lorde hath left vs
an example of his loue, when he prayed to
G D his father for his enemies which put
him to death, i as wee reade also that Saint
Steeuen did the same. k Againe, wee must al-
so marke, that this loue ought to bee practi-
sed in all estates. Kings must loue their sub-
iectes, they must be Nurces / of the Church of

b. Mat. 5.
23. 44.

i. Luke. 23.
34.
k. Acts. 7.
60.

l. Esai. 49.
23.

A Preparation.

1. Pet. 2.
 13. 14. 15.
 Rom. 13. 2.
 3.
 Acts. 20.
 28. 31.
 1. Pet. 5. 2.
 3.
 1. Sa. 12.
 13.

GOD, louers of common peace, they must vse
 their people with all moderation and clemen-
 tie. So likewise must the people honour the
 king, ⁊ they must pay him their tribute faith-
 fully, they must bee obedient to all his liefe-
 nauntes and Officers. The Pastour must loue
 his flocke, ⁊ hee must watch, take paines, and
 pray incessantly for it. So likewise must the
 sheepe loue their Pastour, the fathers their chil-
 dren, the children their fathers and mothers,
 the wife the husband, and the husbände the wife,
 the maisters their seruantes, and the seruantes
 their maisters : and every one in his calling
 must indeuour to exercise loue in that vocation
 whereunto God hath called him. For otherwise
 it wil be impossib'le for vs to doe our dueties
 faithfully, aswel toward God, as toward men,
 if the rule of loue doe not guide and gouerne
 vs in al our doeinges.

Article. 5

Necessarie obseruations for them that
 will come to the Lordes
 Table.

In the Articles aforesaid, consisteth the true
 examining of our selues : notwithstanding,

wee

to the Lordes Supper.

Wee must take good heede to these pointes and notes which followe.

Fyrst wee haue to note, that wee must not cast our heades and bende our bzaynes to examine curiously an other mans life: as many doe which stretch out and scanne so narrowly the blemishes of their brethren, that they forget their owne. It is to be wished, and wee must procure it as muche as lieth in vs, that the Church of God may be maintayned in puritie, without shewe of offence. But forsomuche as in this worlde corne shall alwayes bee mixed with chaffe, & weedes with wheate, & good fishe with bad, & Judas with true Apostles, & foolish Virgins with wise, & yet none of vs must be offended therefore. And moreover, let euery man indenuour to finde that perfection in him selfe, which he desireth to bring into an other.

a. Matth. 3.

12.

b. Mat. 13.

24.

c. Mat. 13

47.

d. Mat. 10.

e. Mat. 25.

Secondly, wee must not thinke that Faith, Repentance, geuing of thanks, and Loue, and other vertues which G D D requireth of vs, can be perfect heere in this worlde: for there will bee alwayes in vs, (what regenerate and newe borne soeuer wee bee) some remnances of sinne, of incredulitie, of lacke of Repentance of vnthankfulnessse, and selfe loue,

A Preparation.

which is directly contrary and opposite to the true loue of our neighbour. As long as wee liue, the flesh *f* will fight against the Spirit, the Deuil and the worlde will make warre against vs: as the life of the Patriarches, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen to the last breath of our life we shal haue neede to crane of our God, that he would forgive vs our sinnes, through his sonne Iesus Chyrlte.

*f. Rom. 7.
23. & 8. 6. 7.
Galat. 5. 1.
1. Pet. 5. 8.*

Notwithstanding, so farre it is that the imperfections which are in vs, shoulde cause vs to drawe backe from G D D, and from this holy banquet, that rather (so that wee are displeased with our selues for them) they ought to cause vs to com: the sooner, to the intent, that as poore famished Creatures, wee might more greedily, and with greater desire, receiue Iesus Chyrlte, which is the true shepheard of our soules.

Chirdly, although it bee not required to the worthy comming to the Supper, to haue a perfecte faith, perfect repentance, perfect geuing of thanks, perfect Loue: yet must they bee (notwithstanding) true, and proceede from the heart, and from the Spirit. Our faith must not bee feigned, our repentance must

to the Lorde's Supper.

not be counterfette and painted, as that of hypocrites: the thanks which wee geue to GOD, must not come onely from the mouth, neither must we loue our brethren in woordes onely, and not in deede: but let the whole profession of our faith, and Christian life, aboue all thinges, bee farre from ostentation and hypocrisie, so that we take more paines to be good Christians in deede, and before God, then to be so counted and taken before men.

Against them that willingly, and of set purpose, abstaine from the holy Supper of the Lorde.

Article, 6.

AS there are many which doe amisse in presenting them selues vnwoorthily to the Communion: so there are many which doe amisse on the contrarie side, in that they will by no meanes come, nor present them selues to this holy banquet, for feare of communicating (as they say) vnwoorthily: and so consequently to be culpable of the body and blood of Iesus Christe. But let them that abstaine of set purpose from the Lorde's holy table, knowe, that it is no lesse faulte, vpon an vnthankfulnesse and

A Preparation.

contempt, to abstaine from the holy and sacred meates which God presenteth to vs at the supper: then to receiue it vnworthly, as we see that a Patient, which being very sicke, maketh no account of the receite and diet which the Physicion hath prescribed: is no lesse faultie then hee which abusech, or bleth it not competently, as the Physicion hath appointed.

Therefore, let not this sort of people flatter them selues, as though by this meanes they coulde be excused both before God & men, seeing that it is a most certaine trueth, that so hainous an ingratitude is in no wise to bee admitted, or worthy excuse. For first of all, such men doe willingly contemne the commaundement of Iesus Christ, which saith to al his, Do this, take pee, eate pee.

Secondly, they contemne the blessed remembraunce of the death & passion of the sonne of GOD, who commaundeth all the faithfull to celebrate the Supper in remembraunce of him.

Thirdly, they contemne the price of their redemption, that is to say, the precious body and blood of Iesus Christe, which are geuen and distributed to all faithfull Christians in the Supper, according as it is saide, This is my body,

to the Lordes Supper,

body, which is geuen for you: This is my blood, which is shed for the remission of your sinnes. Finally, they despise the Church, and the unitie thereof, and willingly excommunicate them selues from the communion which the faithfull haue in the Supper, as well with Iesus Christe, as one with another. We se therefore how sonaly these contemners of the Lordes holy Supper doe fal, and are utterly inexcusable, And therefore let vs take good heede, that wee follow them not, if we wil not be punished with them, which for their Oren, Farmes, Wines and traffique of Merchandize, refused to come to the marriage in the Gospel.

2. Mat. 22.

7
Luke. 14.
22.

Contrariwise, of them which come vnworthily to the holy Supper of the Lorde, or ought not to be thereunto admitted. Article. 7.

Of them which sinne against the first Article of the first Preparation, which consisteth in true faith.

AL Achieues, that is, suche as are without GOD, misbelieuers, ignorant of GOD

A Preparation.

God and his woorde, all heretiques and false Prophetes, all Magicians, Idolaters, and superstitious, which are partakers of the Table of Diuels: likewise all they which haue but an historical faith, al the adherentes and ministers of the Romish Antichriste, and they that establish by any maner (whatsoever) his kyngdome, or depende thereon: also all they which haue not peeled them selues to the Church of God, & haue not made profession of their faith. Finally, all they that customably sweare either by the name of God, or by their faith, and apply it to vaine matters, and causes of no value: all these ought to abstaine from the Lordes table, for so much as they haue not a true trust in God, without the which we cannot be members of Iesus Christe, nor consequently be apt and meete to receiue life of him, which is the onely head of the true faithful.

Of them which sinne against the second Article of the second Preparation, which consisteth in repentance.

AL they which liue slanderously, al impenitentes, and vnchristes, al contemners of God

to the Lordes Supper

God, of his woorde, and of his holy assemblies,
all blasphemers, and deniers of the name of
God, all despisers of correction, and Ecclesi-
astical Discipline: they also that haunt and fre-
quent ordinarily euill companie, which walke
in the counsell of the wicked, & which stand in a. Psal. I. 1
the way of sinners, which sit in the seate of the
scornefull. To be short, they in whom appeareth
no amendement of life, no regeneration, and
they that commit heinous and infamous vices,
& such as are to be punished by the Magistrate:
all these, after that they are knowne to be such,
ought not to be admitted to the Supper: and yf
they present them selues vnto it, they ought not
to be receiued, least that, that is holy, be geuen
to dogges and Swine, & to the great dishonor b. 1. Pet. 7. 6
of God, and slander of his Church.

Of them which sinne against the third
Article of the third Preparation,
which consisteth in geuing
of thanks.

Vithout true faith and repentaunce,
we can not be meete to set forth the
prayses of God, who will not be praised by the
mouth

A Preparation

16. **Psal. 50.**

mouth of the wicked, and therefore of Infidels, Ignorants, and Impenitents, sinne also against this Article, and ought not to be receiued to the Lordes Supper. Also, they that are mad, or fooles, either by nature, or some other accident. They also, which by reason that they bee vnder age, (as litle chilozen) can not shew forth the Lordes death tyll he come, are not capable of the Supper.

Finally, they which by fragilitie, unkindnesse, and contempt, in time of persecution did forsake Gods cause, and renounce the name of our Lorde Iesus Christe, ought not also to bee admitted thither: vnlesse that they do first make open confession of their fault, and be reconciled to the Church of God.

Of them which sinne against the fourth Article of the fourth Preparation, which consisteth in Loue toward our neighbours.

The disobedience to father and mother, to the Magistrate, and to al superiours, the seditious conspiratours, fighters, murderers, and suche as beare malice and hatred against their neighbours, they that are carried away with

to the Lordes Supper

With a desire of reuengment, whooremongers,
adulterers, incontinent buggers, drunkards,
and Gluttons, Deceiuers, Couetous, Theenes,
and Usurers, Backbiters, Dockers, false wit-
nesses, Liers, and common periured persons:
and in summe, all they which make an Art of
the breach of loue toward their neighbours,
contained in the seconde Table of the lawe of
God, ought not to bee receiued to the Supper.
For, seeing that the Scripture pronounceth
thus, that suche sort of men haue none acquain-
tance of God, are shut out of the kingdome of
heauen, and shal not dwell in the Lordes holy
mountaine: they ought of right to bee shut out
from the sacred signes, whereby the faithfull are
ioyned to Iesus Christe, and made possessours
of eternall life.

1. Ephe. 5. 5
Psalm. 15

FINIS.



A Preparation

A Dialogue of the Preparation
to the holy Supper of our
Lorde Iesus Christe.

Father.



How must wee be
prepared to come
woorthily too the
supper of our lord
Iesus Christ?

Childe.

Wee must exa-
myne our selues
according too the
precept of the ho-

ly Apostle. S. Paule.

F. Wherein consisteth the examination of
our selues?

C. In two pointes. First, that we behaue
our selues (as it is meete) towarde God, who
calleth vs to this holy banquet.

Then, that we doe our duetie to our brethren
which are called to this holy table with vs.

F. What is our duetie towardes God?

C. It consisteth principally in thre points.

F. Which are they?

C. In

To the Lordes Supper.

C. In faith, repentance, and geuing of
thanks.

Q. What is faith?

C. It is a certayne assurance, that God is
our father and saviour, in the name of his sonne
Jesus Christ our Lorde.

F. This assurance, commeth it of vs?

C. No. For the faithfull are not borne of
flesh, nor blood, neither of the will of man: but
they are borne of God.

F. But what meanes doeth God vse to be-
get vs vnto him, and to geue vs faith?

C. His word confirmed in vs with the work
of the holy Ghost, who crieth in our heartes,
Abba, that is to say, Father.

F. Is not this faith confirmed and ratified
in vs by the Lordes Supper.

C. Yes.

F. Howe so?

C. First of all in that, that Jesus Christ ge-
ueth himselfe vnto vs, promising vs that his
body was geuen to death for vs, and that his
blood was shedde for the remission of our
sinnes.

F. What more?

C. In that, that the bread and wine whiche
we take, eate, and drinke, according to Gods

C.

instis

John. 1.

John. 17.

Rom. 10.

Rom. 8.

Gala. 4.

A Preparation to the

institution, teache vs, that through faith wee take, eat, and drinke the bodye and blood of Iesus Christe, for the nourishment of our soules.

F. And those that are Infidels, can they eat the bodye of Iesus Christe, and drinke his blood?

C. No. Because they haue no true faith, without whiche we cannot bee members of Iesus Christ, nor consequently receiue life of him, who is the onely head of the faithfull.

F. What then doe the Infidels, when they receiue the Sacrament of the Supper?

1. Cor. 11. C. They eat and drinke their owne damnation, in steede of receiuing the pledges and gauges of their saluation.

F. Where must the true faithfull seeke Iesus Christ, to enioy him, and to haue the fruition of him?

Colos. 3. C. In heauen. For if wee bee risen agayne with Christ, we must seeke the thinges that are on high, where Christe is sitting on the right hande of God.

F. Is not this the matter, that the auncient Bishops bled in the celebration of the Supper, to say to the people, Sursum corda, that is, liue vp your heartes?

C. Yes,

To the Lordes Supper.

C. Yes. And therefore the people answered Habemus ad Dominum: We haue them to the Lorde.

F. Howe that Iesus Christe is in heauen, and wee on earth: howe can we be ioyned and vnite or made one with him?

C. By faith, and by the woorkes of the holy Ghost, which can wel ioyne and knitte that, that is otherwise separated by distance of place.

F. What shal we then say of them, that seeke Iesus Christe in the elementes of the Supper, and say, that there is a transubstantiation of the bread and wine, into the bodye and blood of Iesus Christe?

C. They erre diuers and sundrie wayes.

F. Howe so?

C. First, they speake agaynst three Articles of our beliefe: that is, that Iesus Christe is ascended vp into Heauen, that he sitteth on the right hande of God, and that he shal not depart from thence, till he come to iudge both the quick and the dead.

F. What more?

C. By their transubstantiation also they abolishe the signe of the Sacrament, that is to say, the Bread and the Wine, and consequently they abolishe the Sacrament of the

C.

Sup.

A Preparation

Supper, which cannot be without the signe.

F. This doctrine of transubstantion, hath it no other absurdities?

C. Yes. For it geueth holy thinges to swine: and graunteth, that the Infidels may eate Iesus Christe. Moreover, it maketh men Idolaters, and causeth them to worshippinge the Sacrament.

F. Say on.

C. It maketh also the glorious bodie of Iesus Christ subiect to rotting and filth. To bee hoiste, it aboliseth the true humanitie of the sonne of God, making him an infinite bodie, and such a one as is in all places.

Mat. 28.

Mat. 18.

F. But hath not Iesus Christ sayde, that hee would be with vs vnto the ende of the worlde? and where as two or thre shoulde be gathered together in his name, there he would be in the middest of them?

C. Yes. But these places must be vnder- stood of the presence of his Diuinitie, and not of his humanitie.

F. How canst thou proue that?

C. By the witness of Iesus Christ himselfe, (whiche sayeth) that wee shall alwayes haue the poore with vs: but him wee shall not haue alwayes. And Saint Peter saith, The Heauen must

Iohn 12.

Act. 3. 21.

to the Lordes Supper.

must containe Iesus Christ, untill the restoring
of all thinges.

F. Therefore thou wilt conclude, that al-
though Iesus Christ by his diuinitie, and his
holy spirite be alwayes with vs: yet notwith-
standing, touching his humanitie, he can be but
in one certayne place, that is, in heauen.

C. Yea, as S. Augustine also witnesseth, say-
ing, Untill heauen be ended, the Lorde shalbe
alwayes on high. But the truely of the Lorde
is also with vs. For his body wherein hee was
raysed, must needes be in one certayne place, but
his truely is spread throughout.

F. What is the summe of this true faith,
which seeketh not Iesus Christ in earth, but in
heauen?

C. I beleue in God, which hath created me.
I beleue in Iesus Christ, which hath redee-
med me from sinne, from Satan, from hell, and
from death. I beleue also in the holy Ghost,
which hath sanctified me.

F. Why sayest thou particularly, I beleue,
and not, we beleue?

C. Because that every one must examine him-
selfe, and live by his owne faith, and not by the
faith of other men.

F. Howe must that be done?

C.

E 3.

C. When

Aug. 2.
Psal. 45.

Hab. 2.
Rom. 1.
Gala. 3.
Heb. 10

A Preparation of

C. When wee doe euerie man particularly for himselfe applie Iesus Christe vnto himselfe, with all his blessings and riches.

F. What riches are there in Iesus Christe?

C. There is saluation for the lost, life for the dead, truth for the lyers, wisdome for the ignorant, iustice for the sinners, sanctification for the impure ones, redemption for the Captiues.

F. Must wee therefore by faith applie all these thinges vnto vs, seeing wee are by nature lost, dead, lyers, ignorant, sinners, vncleane, and captiues?

C. Yea. For Iesus Christ hath taken vpon him all our miseries and wretchednesse, to geue and communicate vnto vs all his blessings & riches, as also in deede they be distributed vnto vs in his holy Supper.

F. Let vs nowe speake of the second parte of our duetie towards God, which consisteth in repentance, and firste of all, what repentance is.

C. It is a sorrowfulnesse, and hatred of euill, and a loue of that which is good.

F. To be sorrie and greeued for our wickednesse, is it not necessary to knowe it?

C. Yes.

F. How

to the Lordes Supper.

F. How doe we knowe the euil that is in vs?
C. First of all, by our beginning, for that which is bozne of fleshe, is fleshe. Secondly because we transgresse the lawe of God, which is the rule of all perfection and iustice. Thirdly, by the ordinarie afflictions which God sendeth vs, because of our sinnes.

F. Haue wee not also the Sacramentes, as a glasse to behold our sinnes in?

C. We haue so. For if wee were not sinners, wee shoulde haue no neede of remission of our sinnes in Baptisme. And if wee were not in death, it were in bayne for vs to come to the Supper, to seeke life and saluation in Iesus Christ.

F. When we know our sinnes, ought we not to confesse them before God?

C. Yes. According to the example of Dauid, and the Publicane, if wee will bee iustified before God.

Psal. 32.
and 51.
Luke. 18.

F. Why shoulde wee confesse and acknowledge our sinnes before God?

C. To obteyne pardon and full remission, as God is iust and faithfull to doe it.

F. What ende and purpose doeth God pardon vs our sinnes?

C. For three principall endes.

C 4.

F. What

159 A Preparation

F. What are they?

C. First to this end, that we should reconcile our selues to our enemies: Secondly, that wee should forgive them: Thirdly, that wee should abstaine from sinne, and liue to righteousness.

F. Is there nothing in the Supper, that exhorteth vs to flee and hate sinne?

C. Yes. For in that, that wee breake the Bread of the Supper, it sheweth vs, that our sinnes did bruse and breake the Sonne of God with the sorowes of death.

F. What followeth then?

C. That we should condemn and detest our sinnes, as the authours of the death of the sonne of God.

F. Is it sufficient to absteyne from euill, and not to doe good?

C. No. For euerie tree that bringeth not forth good fruite, is cut downe, and cast into the fire. And therefore the naughty seruaunte was cast into utter darkenesse, not because hee had wickedly spent his maisters talent: but because he vsed it not, nor employed it.

F. Is it therefore requisite, that euerie one, according to the talent which hee hath receiued of G O D, doe glorifie him in that vocation where

to the Lordes Supper.

Whereto he is called?

C. Yea, if we will enter, as the good seruant,
into the ioy of our Maister?

F. To doe this goodnesse, must we not haue
knowledge?

C. Yea.

F. By what meanes?

C. By the lawe of GOD, and generally by
all the holy Scriptures, whiche shewe vnto vs,
what the good woorkes are, which God requi-
reth of vs.

F. Are wee not exhorted in the Supper, to
liue well?

C. Yea that we are. For in that, that wee
are made one with Iesus Christ, made fleshe of
his flesh, & bones of his bones: furthermore, in
that, that wee are partakers of his holinesse
and innocencie, it is to this ende, that we shoulde
be holy, as he is holy.

F. What more?

C. In that also, that wee meete and agree in
the holy Churche, which is the communion of
Saintes, in that, that by the operation & worke
of the holy Ghost, wee call vppon one Father
which is holy, to be mozt, in that, that we heare
his holy woorde, and receiue his holy Sacra-
mentes, it ought also to moue vs to holinesse.

C 5.

F. This

A Preparation

F. This holinesse, which God requireth of vs, is it perfect in this worlde?

C. No. As the examples of the Saintes shewe vs. And moreover vnto the last breath of our life, wee shall haue alwayes neede to aske of GOD, that he woulde forgene vs our sinnes through his Sonne Iesus Christ.

F. And this holinesse, whiche is not perfect, can it please God who is perfect?

C. Yea. Forasmuch as by the operation of the holy Ghost, and by faith, we obey the commandementes of God, in Iesus Christ, who couereth with the cloke of his righteousnesse, all our wantes and imperfections.

F. Let vs come to y^e third part of our duetie towards God.

C. We haue said, that it consisteth in an acknowledging.

F. What acknowledging?

C. Of all the benefites which wee haue receiued, and receiue daily, at the hande of God: and especially, of the benefite of our redemption by Iesus Christ.

F. Is it not for this cause, that the ancientes called the holy Supper, Eucharistia, that is to say, gratefulnesse, good grace, geuing of thanks?

C. Ye

to the Lordes Supper.

Q. It is not so: how is it modified?

A. Is this acknowledging necessarie for all them that are partakers of the Lordes table?

C. Yea. As Iesus Christe hath shewed vs an example: and moreover, hath commaunded vs to celebrate the Supper in remembrance of him. Mat. 26.
Mark. 14.
Luke .22.
1. Cor. 11.

Q. What are the conditions of this acknowledging?

C. There are foure principall.

Q. Which are the two first?

C. First, it ought to be geuen to one onely **G D D**, by his onely Sonne Iesus Christ. Secondly, it ought not to bee geuen, nor onely by mouth, but also by heart.

Q. Doeth it followe hereby, that all they which call upon Sainctes, and geue thanks for their saluation to one onely **G D D**, by his Sonne Iesus Christ, are guiltie?

C. Yea. And they also erre which are hypocrites, praying in an vnknowne tongue, honouring God onely with their lippes, and not with their heartes.

Q. Tell me the two last conditions of the acknowledging.

C. That is, it ought to bee done at all times, that is to say, aswell in aduersity, as in prosperity.

A Preparation

spiritie. To be short, it ought to be practised, not onely privately: but also publickly, and in the midst of the congregation of the faithfull.

F. Seeing that wee haue spoken enough of our duetie towards God: let vs nowe speake of our duetie towards our neighbours.

C. It consisteth in true charitie, and brotherly unitie, which doe necessarily follow faith, and the true seruice of God.

F. What is the true forme and rule of charitie?

C. That wee loue our neighbours as our selues, or that wee loue one another as Christ loued vs.

F. How did Christ loue vs?

C. He loued vs, when we were his enemies, and when we were wicked and abominable before God.

F. Haue wee not herein an example to our enemies, although they be wicked and naughty?

C. Yes. For in this patterne must be agreeable to the image of our head, Iesus Christ.

F. And this love, whereunto Christ loued vs, was it feigned: or did it continue but for a time?

C. No. For he loued vs not in words onely, but

to the Lordes Supper.

but in deede. He loued vs not onely for a time, but euen to the end, vnto death, euen to the shedding of his precious blood for vs.

F. And ought we not to followe him herein?

C. Yes. To eschewe all dissembling and inconstancie, whensoever we debate of louing our brethren, and shewing our loue by deede.

F. Beside the example of Christ are we not exhorted to this true loue in the Supper?

C. Yes.

F. By what reasons?

C. First, in that, that we doe all communicate together at the Supper, that wee eate of the selfe same meate, that we call vpon one selfe same Father, that we haue one selfe same heade Iesus Christ, that wee are all quickened by his holy spirite, it ought to stirre vs vp to true loue and brotherly charitie.

F. What more?

C. The making of the bread and wine of the Supper ought to exhort vs also vnto it.

F. Howe so?

C. Because that, euen as the Bread is made of many cornes, which are vnite together in one lump of Bread: and as the Wine is made of many clusters of grapes, which are afterwarde put together in one liquor: so must Christians,
which

A Preparation

which are many in themselves: bee ioyned together by loue in one selfe same bodie, which is the Church of God.

F. This loue, which we are exhorted vnto by so many reasons in the supper, can it be in them which beare malice and hatred one against another.

C. No. And therefore wee must forget all iniuries, and reconcile our selues to them which haue offended vs, and forgiue them with all our heart, even as we woulde that God shoulde forgiue vs.

F. May wee conclude by all that hath bene heretofore spoken, that such as doe not their dutie aswell towardes God, as towardes their neighbour, ought not to be receiued to the Supper?

C. Yea. And therefore the true minister of Iesus Christ must take good heede, that he geue not that, that is holy, to such as are openly known to be dogges and swine.


F. The father of all mercie defende vs in such sorte, through his holy spirite, with faith and repentaunce, that wee may publishe his praises with a sincere affection, and loue our neighbours, as Iesus Christe hath loued vs, that we come not to his holy table to our damnation.

to the Lordes Supper.

nation, as Infidels & impenitentes doe : but rather to our saluation, being assured, that we enjoy as truly eternall life with all riches & treasures which are in Iesus Christ: as we enjoy the Elements which be appointed vs for infallible witnesses of everlasting life, in the same his welbeloued Sonne Iesus Christe our

Lord. C. So be
it,

FINIS.

 *Imprinted at London, by*
Thomas Dawson, for Thomas Wood-
cocke, dwelling in Paules Churchyard
at the signe of the
blacke Beare

1579.

to the Lords Supper.

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Elements which he appointed us for in this
sacrament of our lasting life in the same his love
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**The Summe of Christia-
nitie, reduced vnto eight pro-
positions, briefly and plainly**

**confirmed out of the
holy worde of
God.**

John. 1. 17.

**The lawe was given by Moses: but
grace and trueth came
by Iesus Christ.**

**Imprinted at London, at
the three Cranes in the
Vintrie by Thomas Dawson.
1579.**

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